

Bhuku la Daniele – Nomboro ya Fusumbe na Tharu

Kufumura Amateka Ahwanye: Uburyarya bwa Yerobowamu n'lkigeragezo cy'Ukwizera mu Muryango w'Abadiventisiti

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Umambo hwekuchamhembe nehwekuchamhembe hwakapararira pasi pokutsamwa kwaMwari kwemakore zviuru zviviri namazana mashanu namakumi maviri mukuzadzikiswa kwesungano yakaputswa yaRevhitiko makumi maviri namashanu namakumi maviri namatanhatu. Makore makumi mana namatanhatu aiva pakati pokuguma kwokutsamwa kwokutanga nokwokupedzisira akamiririra kuunganidzwa kwoumambo huviri ihwohwo huve umambo humwe chete hwaIsraeri yazvino yomweya muna 1844. Kuunganidzwa kwamarudzi iwayo maviri kwakararidzwa netsvimbo mbiri dzakabatanidzwa pamwe chete naEzekieri, uye netsvimbo mbiri dzakaunganidzwa nechirikadzi yeZarefati munyaya yaEria. Musi wa22 Gumiguru, 1844, nhorondo youporofita youmambo hwekuchamhembe nehwekumaodzanyemba yakaguma, uye pakudaro yakadzokorora nhorondo yokutanga kwoumambo huviri ihwohwo.

Jeroboamu wakaanzisha mfumo wa ibada wa bandia katika ufalme wa kaskazini ili kuwazuia raia wake wasisafiri kwenda Yuda na kumwabudu Mungu katika patakatifu pa Yerusalemu.

Jerobhoamu akati mumwoyo make, Zvino ushe uhwu huchadzokera kuimba yaDhavhidhi. Kana vanhu ava vakaenda kundobayira mumba maJehovha paJerusarema, mwoyo yavanhu ava ichadzokera kuna ishe wavo, kuna Rehobhoamu mambo waJudha; ivo vachandiraya, vozodzokera kuna Rehobhoamu mambo waJudha. Naizvozvo mambo akarangana navanhu, akagadzira mhuru mbiri dzendarama, akati kwavari, Zvanyanya kukunetsai kukwira kuJerusarema; tarirai vamwari venyu, imi Israeri, vakakubudisai panyika yeIjipiti. Akamisa imwe paBheteri, imwe akaisa paDhani. Chinhu ichi chikava chivi; nokuti vanhu vakaenda kunonamata pamberi peimwe, kusvikira kuDhani. Akavakawo imba yenzvimbo dzakakwirira, akagadza vaprista vakatorwa pakati pavanhuwo zvavo, vakanga vasiri vanakomana vaRevhi. Jerobhoamu akagadzawo mutambo pamwedzi wechisere, pazuva regumi neshanu romwedzi, wakanga wakafanana nomutambo uri paJudha, akabayira pamusoro pearitari. Ndizvo zvaakaita paBheteri, achibayira mhuru dzaakanga aita; akaisawo paBheteri vaprista venzvimbo dzakakwirira dzaakanga aita. Naizvozvo akabayira pamusoro pearitari yaakanga aita paBheteri pazuva regumi neshanu romwedzi wechisere, iwo mwedzi waakanga aronga nomwoyo wake; akagadzirira vana vaIsraeri mutambo; akabayira pamusoro pearitari, akapisawo zvinonhuhwira. 1 Madzimambo 12:26–33.

Maitiro ake okunamata kwake kwaifananidzira Chikatorike (chihedheni), nokuti sezvakaikawo kupanduka kwaAroni, kwakavamba mufananidzo kune chikara uye wemhuka iyoyo. Mifananidzo miviri yemhuru yakaitwa negoridhe, ichimiririra Bhabhironi. Mifananidzo iyi yakatsaurirwa kuvamwari veIjipiti, avo vakazivikanwa sezvakaikawo Aroni pakuvazivisa; se “vamwari

vakavabudisa munyika yeJipiti.” Akavaka maatari maviri mumaguta maviri, ayo kana achiongororwa pamwe chete anomiririra kubatanidzwa kwechechi (Bheteri) nehurumende (Dhani). Maatari aya aiva ekunyepedzera achitevedzera artari yechokwadi, inova Kristu, sezvinongoitawo Chikatorike richizviti mumiriri waKristu panyika. Akasimudza upristi hwakaora, sezvakangoitawo vaprista veChikatorike. Akasarudza zuva rebasa rake rekunamata rakanga rakasiyana pachena nemazuva api naapi emitambo yaMwari yechokwadi, nokudaro richimiririra gakava riri pakati pezuva rechokwadi nezuva renhema rokunamata.

Mukungura kwa hurongwa hwake hwenhema hwekunamata, Mwari akatuma muporofita achibva kuJudha kuti atsiure hurongwa hwake hwekunamata hwekunyepedzera.

Zvino, tarira, munhu waMwari akauya kubva kuJudha akaenda kuBheteri neshoko raJehovha; uye Jerobhoamu wakanga amire pedyo nearitari kuti apise zvinonhuhwira. Akadanidzira pamusoro pearitari neshoko raJehovha, akati, Haiwa aritari, aritari, zvanzi naJehovha: Tarira, mwana achaberekerwa imba yaDhavhidhi, anonzi Josiya; uye pamusoro pako achabayira vaprista venzvimbo dzakakwirira vanopisa zvinonhuhwira pamusoro pako, uye mapfupa avanhu achapiswa pamusoro pako. Uye akapa chiratidzo zuva iroro, achiti, Ichi ndicho chiratidzo chakaturwa naJehovha; tarira, aritari ichatsemuka, uye madota ari pamusoro payo achadururwa. 1 Madzimambo 13:1–3.

Muprofiti aibva kuJudha akaparidza chiporofita chine zvikamu zvitatu, achizivisa kuberekwa kwaizotevera kwamambo Josia. Akaprofiti kuti Josia aizouraya vaprista vakaipa vaishandira paaritari yenhema uye kuti Josia aizopisazve mapfupa avanhu pamusoro pearitari iyoyo chaiyo. Akapawo Jerobhoamu chiratidzo, achiratidza kuti aritari yaJerobhoamu yaizotsemuka uye madota aizoduruka. Zvinhu izvi zvole zvakazadziwa maererano neShoko raJehovha, asi Jerobhoamu paakanzwa kuparidzwa kwomuprofiti akatsamwa zvikuru akatsvaka kubata nomuprofiti, asi Mwari ndiye akanga achitonga.

Zvino zvakaitika kuti mambo Jerobhoamu paakanzwa shoko romunhu waMwari, rakanga rachema richipikisa aritari paBheteri, akatambanudza ruoko rwake ari paaritari, achiti, Mubatei. Ipapo ruoko rwake rwaakanga atambanudza kumurwisa rwakaoma, zvokuti akasagona kurudzorera kwaari. Aritariwo ikatsemuka, madota akadururwa kubva paaritari, sezvakanga zvakaitwa nechiratidzo chakanga chapihwa nomunhu waMwari neshoko raJehovha. 1 Madzimambo 13:4, 5.

Chiratidzo chacho chakabva chazadziwa pakarepo, uye ruoko rwaJerobhoamu rukava rwakaoma simba.

Na mambo mfalme akamjibu, akamwambia yule mtu wa Mungu, Tafadhali sasa usihi uso wa BWANA, Mungu wako, nawe uniombwe, ili mkono wangu unirudie tena. Naye mtu wa Mungu akamsihi BWANA, na mkono wa mfalme ukamrudia tena, ukawa kama ulivyokuwa hapo kwanza. Kisha mfalme akamwambia mtu wa Mungu, Njoo nyumbani pamoja nami, ukajiburudishe, nami nitakupa thawabu. Lakini mtu wa Mungu akamwambia mfalme, Hata kama ukinipa nusu ya nyumba yako, sitaingia pamoja nawe, wala sitakula mkate wala sitakunywa maji mahali hapa; kwa maana ndivyo nilivyoagizwa kwa neno la BWANA, ikisemwa, Usile mkate, wala usinywe maji, wala usirudi kwa njia ile ile uliyokuja nayo. Basi

akaenda kwa njia nyingine, wala hakurudi kwa njia ile aliyokuja Betheli. 1 Wafalme 13:6–10.

Yesu siku zote huonyesha mwisho wa jambo kwa mwanzo wa jambo hilo, na mwanzo wa falme za kaskazini na kusini za Israeli ya kale halisi hufikia mwisho wake katika historia ambapo vijiti viwili vinaunganishwa kuwa kijiti kimoja, kikiliwakilisha taifa la Israeli ya kisasa ya kiroho.

Munyaya iyo tsvimbo mbiri dzakabatanidzwa, maitiro okuedzwa ane matanho matatu akatanga panguva yokupedzisira muna 1798. Tsvimbo dzose mbiri (umambo) dzaiunganidzwa mberi kwekudururwa kweMweya Mutsvene muKuchema kwapakati pousiku. Pakuodzwa mwoyo kokutanga muchirimo cha1844, maPurotesitendi vakakundikana pamaitiro okuedzwa uye vakava vanasikana vechiKatorike, nokudaro vachidzokorora kutangwa kwegadziriro yenhema yokunamata, sezvakanga zvaratidzwa nomufananidzo naJerobhoamu.

Ivuselelo lamaProthestani laliwumsebenzi uNkulunkulu awufeza ukuze akhiphe ibandla elisehlane ezinkolelweni eziyize, emasikweni nasemikhubeni yebandla laseRoma. Kusukela esikhathini sikaMartin Luther, kwembulwa amaqiniso ngokwengeziwe abonisa ukuthi isifebe saseTire sasingeyona into ngaphandle kohlelo lokukhonza lwabahedeni olumbozwe ukuvuma ubuKristu kwamanga. Kwakuyinjongo yeNkosi ukukhipha abantu bayo abathunjiweyo ebumnyameni, njengoba Yenzile ngesikhathi abantu Bayo beyizigqila eGibhithe. Yabakhulula ebugqilini baseGibhithe ukuze ibanike umthetho Wayo. Ukwenqaba kwamaProthestani ukulandela ukukhanya okwandayo kolwazi olwambulwa ngo-1798 kwabavimbela ekuboneni umthetho nomsebenzi weqiniso kaKristu endaweni engcwele ngo-1844.

Kuramba kwavo shoko renguva yekutongwa kwakaraidza kuti vakanga vava vanasikana vekereke yeRoma, uye ipapo vakazomutsa hurongwa hwenhema hwekunamata hunozivikanwa muMagwaro se muporofita wenhema (Chipurotesitendi chakatsauka). VaMillerite vakatendeka vakapinda musanangwiro nokutenda musi wa22 Gumiguru 1844, vakagamuchira chiezwa chengirozi yechitatu uye vakapa kutsiura kuhurongwa hwenhema hwekunamata hunoti ihwo Chipurotesitendi, asi huchibatirira kutsika huru yepagani, iyo iri kunamata zuva. Muporofita aibva kuJudha akafananidzira Adventism yechiMillerite ichiziva nokuzivisa shoko rengirozi yechitatu rakasvika musi wa22 Gumiguru 1844.

Jakoboamu alipomkabili nabii kwa ombi la aende nyumbani kwake na kujiburudisha, nabii alieleza maagizo mahsusi aliyokuwa amepewa na Bwana. Amri hiyo ilipewa pia Uadventisti wa Kimileri. Amri ilikuwa wasirudi kwa njia ileile waliyokuja nayo, na Uadventisti wa Kimileri walikuwa wametoka katika madhehebu ya Kiprotestanti. Walikuwa wametenganishwa na Waprotestanti katika kukatishwa tamaa kwa kwanza katika majira ya kuchipua ya mwaka 1844, na Yereimia anatoa mfano wa maagizo yale yale yaliyokuwa yametolewa kwa nabii wa Yudea.

Mashoko enyu akawanikwa, ndikaaidya; uye shoko renyu rakava kwandiri mufaro nokufariswa komwoyo wangu; nokuti ndinodanwa nezita renyu, imi Jehovha Mwari wehondo. Handina kugara paungano yavaseki, kana kufara navo; ndakagara ndiri ndoga nokuda kworuoko rwenyu; nokuti makandizadza nokutsamwa. Kurwadziwa kwangu kunogarireiko nokusingaperi, neronda rangu risingarapiki, rinoramba kuporeswa? Muchava kwandiri chose somunyepi here, semvura dzinokundikana here? Naizvozvo zvanzi naJehovha kudai, Kana

ukadzoka, ipapo ndichakudzozazve, uye uchamira pamberi pangu; uye kana ukabudisa chinokosha kubva pane chisina maturo, uchava somuromo wangu; ngavadzokere kwauri, asi iwe usadzokera kwavari. Uye ndichakuita kurudzi urwu rusvingo rwendarira rwakakomberedzwa; uye vacharwa newe, asi havangakukundi; nokuti ndinewe kuti ndikuponese nokukusunungura, ndizvo zvinotaura Jehovha. Uye ndichakunatsa paruoko rwavakaipa, uye ndichakudzikinura paruoko rwavanotyisa. Jeremia 15:16–21.

Pa kukwaniritsika kwa ulosi wa nyengo wa Tsoka Lachiwiri, pa Ogasiti 11, 1840, mngelo wamphamvu wa Chivumbulutso 10 anatsika ali ndi kabuku kakang'ono kotseguka m'dzanja lake, ndipo Yohane anauzidwa kuti apite akatenge bukulo ndi kulidya. Yeremiya amaimira iwo amene anadya kabuku kakang'onoko pa nthawi imeneyo ya mbiri, ndipo mawuwo anali okoma ngati uchi, pakuti anali “chisangalalo ndi kukondwera kwa” “mtima” wake. Koma chifukwa cha “dzanja” la Mulungu, Yeremiya “anadzazidwa” “ndi mkwiyo wowawa,” iye “anavulazidwa” ndipo anali “mu ululu wosatha.” Chifukwa cha “dzanja” la Mulungu Yeremiya ananena kuti Mulungu anali “kwa” Yeremiya “monga wabodza,” ndi monga “madzi osatha.” Ambuye anali atagwira “dzanja” lake pa cholakwa chimene chinali m'zina zina za manambala a tchati la 1843.

Jeremiah anomirira kuodzwa mwoyo kwekutanga kwevaMillerite, apo chiratidzo chaHabakuki chakanonoka. Kune avo vanomiririrwa naJeremiah, zvakaritudzika sokuti shoko, rinomiririrwa se“mvura,” rakanga ratadza. Asi Habakuki akanga ataura kuti “chiratidzo chichiripo panguva yakatarwa, asi pakupedzisira chichataura, hachizorevi nhema; kunyange chikanonoka, chimirira; nokuti zvirokwazvo chichauya, hachinganonoki.” Jeremiah akanga afunga kuti Mwari vakanga vareva nhema, uye kuti shoko (mvura) rakanga ratadza, asi rakanga rangononoka chete.

Nakon toga Bog je poučio Jeremiju da „ako se obratiš, opet ću te dovesti natrag, i stajat ćeš preda mnom; i ako odvojiš dragocjeno od bezvrijednoga, bit ćeš kao moja usta: neka se oni vrate k tebi, ali se ti ne vraćaj k njima.” Nakon razočaranja Jeremija predstavlja Božji narod koji se mora vratiti u službu Gospodnju i otresti obeshrabrenje koje je nastalo kada se činilo da je poruka podbacila. Ako bi Jeremija ispunio određene zahtjeve, Bog bi mu dopustio da bude Njegov glasnogovornik.

Chinonyanya kukosha pachidzidzo chedu panguva ino ndizvo zvakaudzwa naMwari kuna Jeremia pamusoro pe“ungano yavaseki” yakanga “ichifara” pamusoro pokuodzwa mwoyo kwake. Akaudza Jeremia kuti vaseki vaigona kudzokera kuna Jeremia, asi iye aisafanira kumbodzokera kwavari. Jeremia aimiririra avo vakanga vakamira vachipikisa maPurotesitendi akanga achangobva kusarudza kudzokera mudanga reKaturike ndokuzova vanasikana veBhabhironi, vaprofiti venhema vaBhaari naAshtaroti. Jeremia aimiririra muprofiti weJudha uyo, panzvimbo imwe cheteyo mumutsara wechiprofiti, akanga atsiura hurongwa hwenhema hwekunamata hwaJerobhoamu pakutanga poumambo hwokumusoro, nokudaro achifananidzira kupinzwa kwehurongwa hwenhema hwekunamata hwaiva mufananidzo weKaturike pamagumo enhoroondo youmambo hwokumusoro. Muprofiti akaudza Jerobhoamu, Jerobhoamu paakapa chipo chokuita sungano, kuti akanga asingafaniri kudya, kana kunwa, kana kudzoka nenzira yaakanga auya nayo.

Mambo akati kumunhu waMwari, “Uya kumba kwangu, uzorore, uye ndichakupa mubayiro.” Asi munhu waMwari akati kuna mambo, “Kunyange dai waindipa hafu yeimba yako, handingapindi newe, uye handingadyi chingwa kana kunwa mvura panzvimbo ino; nokuti

ndakarairwa saizvozvo neshoko raJehovha, richiti, ‘Usadya chingwa, kana kunwa mvura, uye usadzoka nenzira imwe chete yawakauya nayo.’” 1 Madzimambo 13:7–9.

Mashoko omuprofita weJudhea anowirirana nebasa revaprofita venhema vaBhaari naAshtaroti munyaya yaEria. Zvirokwazvo, nhorooondo yavaMilleritewo inhorooondo yaEria, nokuti Miller akanga ari Eria. Munyaya yaEria, vaprofita vaBhaari naAshtaroti vakaita kutamba kwokunyengera, uko kwakazarurwa soupenzi apo moto wakaburuka uchibva kuna Mwari ukapedza chipiriso chaEria; nokudaro zvichifananidzira kudururwa kwoMweya Mutsvene muKudanidzira kwePakati pousiku munhorooondo yeMillerite. Kusangana kwenhorooondo iyoyo kwaimiririra kusangana kwaEria wechipiri, uyo akanga ari Johani Mubhabhatidzi, panguva yokutamba kwokunyengera kwakaitwa nomwanasikana waHerodhiasi (Sarome). Herodhiasi akafananidzirwa naJezebheri, uye Jezebheri chiratidzo chechechi yeKaturike.

Muna 1844, machechi echiPurotesitendi akava Salome, mwanasikana waHerodhiasi (Jezebheri). Mukutamba kwokunyengera uku Herodhi akanga avimbisa hafu youmambo hwake, uye akazviita pazuva rake rokuberekwa; nokudaro achimiririra mazuva okupedzisira apo madzimambo gumi, anomiririrwa naAhabhi (mambo woumambo gumi hwokumusoro), anobvumirana kupa umambo hwawo kuhupapa (Jezebheri). Kupa “hafu youmambo hwako” chiratidzo chomubatanidzwa, uye muporofita akabva kuJudhea akanga achinyatsoudza Jerobhoamu kuti aisazomboumba sungano namambo akatsauka kana kutsigira nzira yake yokunamata yenhema.

Izvi jevo Gospod rekel tudi Jeremiju, ko je dejal, da se »zbor posmehovalcev« (odpadli protestantizem) lahko vrne k Jeremiju, toda Jeremija se nikakor ne sme vrniti k njim niti se vrniti po poti, po kateri je prišel. Toda judejski prerok je storil prav to, kajti preden se je vrnil v Judejo — preden je dokončal delo, ki mu je bilo zaupano — ga je zapeljal lažni in zlagani prerok.

Asi muBheteri maigara muporofita wakwegura; zvino vanakomana vake vakauya vakamurondedzera mabasa ose akanga aitwa nomunhu waMwari zuva iroro muBheteri; namashoko aakanga ataura kuna mambo vakaaudzawo baba vavo. Baba vavo vakati kwavari, Wapinda nenzira ipi? Nokuti vanakomana vake vakanga vaona nzira yakanga yapinda nayo munhu waMwari akanga abva Judha. Akati kvanakomana vake, Ndisungirirei mbongoro. Ipapo vakamusungirira mbongoro; akatasva pairi, akaenda achitevera munhu waMwari, akamuwana agere pasi pomuouki; akati kwaari, Ndiwe munhu waMwari wakabva Judha here? Iye akati, Ndini. Ipapo akati kwaari, Uya kumba kwangu, udye chingwa. Iye akati, Handingagoni kudzokera newe, kana kupinda newe; handingadyi chingwa kana kunwa mvura newe panzvimbo ino; nokuti ndakaudzwa neshoko raJehovha kuti, Usadya chingwa, kana kunwa mvura ikoko, uye usadzokazve nenzira yawakauya nayo. Iye akati kwaari, Neniwo ndiri muporofita sezvauri iwe; uye mutumwa akataura kwandiri neshoko raJehovha, achiti, Mudzose pamwe newe kumba kwako, kuti adye chingwa nokunwa mvura. Asi akamunyepera. Naizvozvo akadzokera naye, akandodya chingwa mumba make, akamwa mvura. Zvino zvakaitika, vachigere patafura, kuti shoko raJehovha rakasvika kumuporofita uya akanga amudzosa; akadanidzira kumunhu waMwari akanga abva Judha, achiti, Zvanzi naJehovha, Nokuti wakapandukira muromo waJehovha, ukasachengeta murayiro wakakurairwa naJehovha Mwari wako, asi wakadzoka, ukadya chingwa, ukamwa mvura panzvimbo yawakaudzwa kuti, Usadya chingwa, uye usamwe mvura; chitunha chako hachingasviki paguva ramadzibaba ako.

Zvino zvakaitika, shure kwokunge adya chingwa uye shure kwokunge anwa, akamusungirira mbongoro, iye muporofita waakanga adzosa. Zvino paakanga oenda, shumba yakasangana naye panzira, ikamuuraya; chitunha chake chikakandirwa munzira, uye mbongoro ikamira parutivi pacho, shumba nayo ikamira parutivi pechitunha. Zvino tarirai, vanhu vakapfuura, vakaona chitunha chakakandirwa munzira, neshumba yakamira parutivi pechitunha; vakauya vakazviture muguta maigara muporofita wakwegura. Zvino muporofita wakanga amudzosa kubva panzira paakazvinzwa, akati, Ndiye munhu waMwari, wakanga asingateereri shoko raJehovha; naizvozvo Jehovha wamukumikidza kushumba, iyo yamubvambura, ikamuuraya, sezvakanga zvakaturwa kwaari neshoko raJehovha raakamuudza. Akataura kuvanakomana vake achiti, Ndisungirirei mbongoro. Ivo vakaimusungirira. Iye akaenda akandowana chitunha chake chakakandirwa munzira, nembongoro neshumba zvakamira parutivi pechitunha; shumba yakanga isina kudya chitunha, kana kubvambura mbongoro. Zvino muporofita akasimudza chitunha chomunhu waMwari, akachiisa pamusoro pembongoro, akachidzosa; muporofita wakwegura akauya kuguta kuzomuchema nokumuviga. Akaisa chitunha chake muguva rake amene; vakamuchema vachiti, Maiwe, hama yangu! Zvino zvakaitika, shure kwokunge amuviga, akataura kuvanakomana vake achiti, Kana ndafa, mundivige muguva makavigwa munhu waMwari; muise mafupa angu parutivi pamafupa ake; nokuti shoko raakandanidzira neshoko raJehovha pamusoro pearitari iri paBhetieri, uye pamusoro pedzimba dzose dzakakwirira dziri mumaguta eSamaria, richazadzika zvirokwazvo. 1 Madzimambo 13:11–32.

Tutaendeleza somo hili katika makala inayofuata.

“Mulungu akachitira umboni chimene chiri chowonadi, chowonadi chimenecho chiyenera kukhalabe chowonadi mpaka kalekale. Malingaliro aliwonse otsatira otsutsana ndi kuunika kumene Mulungu wapereka sayenera kulandiridwa. Anthu adzawuka ndi matanthauzidwe a Malemba amene kwa iwo ali chowonadi, koma osati chowonadi. Chowonadi cha nthawi ino Mulungu watipatsa monga maziko a chikhulupiriro chatu. Iye mwini watiphunzitsa chimene chiri chowonadi. Wina adzawuka, ndiyeno winanso, ndi kuunika kwatsopano, kumene kukutsutsana ndi kuunika kumene Mulungu wapereka pansu pa chisonyezero cha Mzimu Wake Woyera. Ochepe akadali ndi moyo amene anadutsa m’chidziwitso chimene chinapezedwa pakukhazikitsidwa kwa chowonadi chimenechi. Mulungu mwa chisomo chake wasunga moyo wawo kuti abwerezenso, ndi kubwerezano kufikira kumapeto kwa moyo wawo, chidziwitso chimene anadutsamo, monga mmene mtumwi Yohane anachitira kufikira kumapeto kwenikweni kwa moyo wake. Ndipo onyamula mbendera amene agwa m’imfa ayenera kulankhula kudzera m’kusindikizidwanso kwa zolemba zawo. Ndaphunzitsidwa kuti motero mawu awo ayenera kumveka. Ayenera kuchitira umboni pa chimene chimapanga chowonadi cha nthawi ino.”

“Hatifaniri kugamuchira mashoko avanouya neshoko rinopikisa pfungwa dzakakosha dzechitendero chedu. Vanounganidza gwaro guru reMagwaro, vozoriunganidza sechiratidzo chakakomberedza dzidziso dzavanotsigira. Izvi zvakaitwa kakawanda, zvakare uye zvakare, mukati memakore makumi mashanu apfuura. Uye kunyange Magwaro ari shoko raMwari, uye achifanira kuremekedzwa, kushandiswa kwawo, kana kushandiswa kwakadaro kuchibvisa mbiru imwe panheyo iyo Mwari akatsigira mumakore aya makumi mashanu, kukanganisa kukuru. Uyo anoita kushandiswa kwakadaro haazivi kuratidzwa kunoshamisa kwoMweya

Mutsvene kwakapa simba neukuru kumashoko akapfuura akauya kuvanhu vaMwari.”

“Bungbin na Elder G an mga pamatuod. Kon batonon ini, gubaon hini an pagtoo han katawohan han Dios ha kamatuoran nga naghimo ha aton kon ano kita yana.

“Tunapaswa kusimama imara kuhusu jambo hili; kwa maana hoja anazojaribu kuthibitisha kwa Maandiko si sahihi. Hazithibitishi kwamba uzoefu wa zamani wa watu wa Mungu ulikuwa udanganyifu. Tulikuwa na kweli; tuliongozwa na malaika wa Mungu. Ilikuwa chini ya uongozi wa Roho Mtakatifu kwamba maelezo ya suala la patakatifu yalitolewa. Ni ufasaha kwa kila mtu kukaa kimya kuhusu vipengele vya imani yetu ambavyo hawakushiriki navyo kwa vyovyote. Mungu kamwe hajipingi Mwenyewe. Uthibitisho wa Maandiko hutumiwa vibaya unapolazimishwa kushuhudia jambo ambalo si kweli. Mmoja na mwingine tena watatokea na kuleta kile kinachodhaniwa kuwa nuru kuu, na kutoa madai yao. Lakini sisi tunasimama kwa alama za kale. [1 Yohana 1:1–10 imenukuliwa.]”

“Ndzi lerisiwe ku vula leswaku marito lawa hi nga ma tirhisa tanihi lama fanaka ni nkarhi lowu, hikuva nkarhi wu fikile lowu xidyoho xi faneleke ku vitaniwa hi vito ra xona ra ntiyiso. Hi siveleriwa entirhweni wa hina hi vanhu lava nga hundzukangiki, lava lavaka ku dzunisiwa ka vona hi vox. Va navela ku tekiwa tanihi vasunguri va tidyondzo letintshwa, leti va ti humesaka va vula leswaku i ntiyiso. Kambe loko tidyondzo leti ti amukeriwa, ti ta yisa eku landzuleni ka ntiyiso lowu emalembeni ya makume ntlhanu lama hundzeke Xikwembu xi nga xi nyika vanhu va Xona, xi wu tiyisisa hi vumbhoni bya Moya lowo Kwetsima.” Selected Messages, buku 1, 161.